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THE FOURTH R AND THE NEW WORLD

(Chapter X of the new book by Dr. R. H. Martin entitled, "The Fourth R In American Education.")

Within the past one hundred years two ew and mighty forces have arisen, become o powerful, and have so radically changed orld civilization that we are justified in say- ng we are now living in a New World.

The first is the advancement of science, articularly inventive science, and the changes has wrought in modern life.

The second is the rise and growth and ex- ension of an organized godless Communism, ent on the domination of the entire world.

Both of these forces demand an increasing mphasis upon the moral and spiritual train- ng of American youth.

. Scientific Advancement in the Past Century

Within the past one hundred years or hereabouts, science and scientific achieve- nents have made greater advances than in ll the previous centuries of man's existence n the earth. They have increased man's nowledge of nature, his control and uses of he powers of nature, far beyond what any revious generation even dreamed of, and be- ond what this generation can even conceive. remendous changes in human society have esulted.

Up until a little more than a century ago the astest man could travel on land was the speed t which a horse could go. Up until about he same time, the world's work was done argely by the muscular power of man and nimals.

Then science got going.

First came the steam engine, harnessing the ower of steam and from this we have the ailroads. Now we can travel in comfort in uxurious coaches at 75 to 100 miles per hour.

Following this came the diesel engine, har- nessing the force of electricity for man's use. hen came wireless telegraphy, the radio and elevision, and with these scientific inventions we are now brought into instant communica- tion with people in the most distant parts of the world.

Then came the Wright brothers with their planes and with this scientific development we can travel through the air across our en- tire continent from ocean to ocean between sunrise and sunset. Developments in our armed forces are so great that the Air Force now has supersonic planes capable of traveling twice as fast as sound (1200 miles per hour) and the end is not yet.

Then, last of all, came the nuclear scientists with their discovery of the tremendous force bound up in the atom and their mastery of the techniques by which that force can be released and controlled for man's use. How great is this force? Scientists have said that in a lump of uranium 235 and a lump of coal of the same size, the energy of the former is roughly two million times that of the latter. They tell us that one pound of uranium 235 would run a 1000 kilometer power plant con- tinuously for one year; operate continuously an average motor car for twenty years; drive this car around the world 350 times.

All this has made possible a tremendous advance along material lines. It has made life easier and more abundant, lifted the weight of toil from the back of man and ani- mals and hitched it to the inanimate forces of nature—this along material lines.

But what has it done for man and mankind morally? With this advance along material lines has there been a corresponding advance morally and spiritually? Has it made men more honest, more upright, more virtuous, more peaceable and happy so that they can live at peace with each other in a society of justice and brotherhood? Look at the situa- tion we face in our country today, the break-

(*Continued on Page* 6)

HAVE YOU HEARD AMOS PREACH?

By CARL E. BLACKSTROM

(Printed by permission from the August 18, 1957 issue of THE UNITED PRESBYTERIAN)

What a rugged character Amos, the shepherd-prophet to Israel, must have been! About 760 years before the time of Christ he emerged from the hill country of Judea and stalked through northern Israel like the vengeance of God. For in those days luxury and license among the rich and injustice for the poor were like a curse upon Israel.

Sins Flagrant

Then came Amos, a man with a passion for righteousness who hated the injustice and oppression he saw on every hand. For what he saw was offensive and ugly to the extreme. The rich and powerful lived in sensual luxury while they treated the underprivileged poor like dirt. No wonder that Amos flamed in his wrath and pulled no punches as he denounced such flagrant sins.

Holy Scripture states that the root of Israel's sin was that her people "rejected the law of Jehovah." They had light and divine leading and were therefore without cause. "The Law of Jehovah" is still the law of life. The life abundant results from keeping it and living daily in its spirit. But willful disobedience of God's law and God's way results in degeneration and death. For God is no respecter of persons. None is privileged before him.

If we despise the laws of God then his judgments are inevitable. This applies not only to individuals, but to every organization—to the church, the community, and even to our nation. We must all reap what we sow, either for good or evil.

At the time of Amos official corruption and social injustice had hit a new low. They "sold the righteous for silver, and the needy for a pair of shoes"; the poor were seized for debt and sold into slavery, even when the debt was only a pair of old shoes (Amos 2:6-7). They "turned aside the way of the meek," crowding the poor and humble out of the way of their chariots. They were guilty of shameless indecency upon their "beds of ivory." Ordinary meat from the markets was not tender enough for their delicate taste. They committed the unforgivable sin of a pastoral land: robbed the lambs out of the flock and the calves from their protecting stalls. Wine was consumed in large bowls until life became a continual drunken headache. And the most expensive perfumed ointment softened and scented their delicate bodies.

Imagine what the rugged, uncompromising Amos did to this disgusting situation when he cut loose with all the power of righteous indignation!

Similarities Today

Lest we be self-righteous in our judgment of that undisciplined society, steeped in luxurious sensual gratification and selfishness, let it be clearly stated that here is a startling similarity to be found in many aspects of our modern life.

Compared with the wealth we are piling up and lavishly spending, the wealth of those ancient pastoral cultures was insignificant. If we could only see our nation through the eyes of visitors from Pakistan or Egypt we would be amazed at our extravagance, our luxury and our sensuality. We have become so conditioned that we are hardly conscious of what is taking place. We literally spend billions of dollars every year for intoxicating liquors. If this were spent to relieve human distress instead of being used to increase distress, what a difference it would make! And what a different nation we would be!

We are known throughout the world as a pleasure-loving people. For to many life is an unsatisfactory search for excitement, a constant craving for crowds, new thrills, and the latest barbaric dance record, or the bizarre in motion pictures or theater. All these symptoms in our national life should cause alarm and disciplinary as well as redemptive action. The day that a man, a church, or a nation begins to relax faithfulness and diligence and takes life with selfish ease may well mark the beginning of decline.

The mere fact that we are church members, or wealthy, or possess power will not save us from just condemnation when judgment falls. Those in positions of privilege and power are just as certain of judgment as anyone else. And it is we who bring judgment upon ourselves, for our decisions and our way of life determine our destiny.

Warnings Repeated

The prophet, having piled up his terrible indictment, now pronounced judgment: "Therefore shall they go captive." Those dreadful oppressors of the Orient, the iron-hearted, stony-faced Assyrians, were already attacking the borders of Israel. Never again would there be ivory couches, expensive luxuries, or drunken revels, or crushing of the poor and needy. Instead a death march in chains across a thousand miles of hot desert sand would end in slavery and oblivion.

God warns that captivity is the end result of all sin, unless we are set free by Christ. "Whosoever commits sin is the slave of sin; but if the Son shall make you free, you shall be free indeed."

BOOZE ON THE BOWERY

This article appeared in the Washington Post, March 18 and was printed in the Congressional Record of March 21 at the request of Hon. Eugene Siler, who regards it as "an eloquent argument against continuance of booze broadcasting or telecasting or advertising in any channel of interstate commerce.")

He's Resigned to His Fate: Bowery Addict Spurns $40,000 Offer; Prefers Soup, Booze to Film Career.

New York, March 18. A jug of wine, a can of soup and his own introspections are paradise enough for Ray Salyer, a Bowery alcoholic. So today he turned down a $40,000 movie contract.

"I don't want the $40,000," he was quoted in a copyrighted story in the World-Telegram and Sun. "I don't ever want to come back. I just want the Bowery and to be left alone."

The 42-year-old Salyer was 1 of 3 Bowery alcoholics who were central figures in a documentary movie, "On to the Bowery." The other two since have died of drink.

Producer Lionel Rogosin said a preview of the movie led Hollywood to offer Salyer a $40,000 acting contract. Salyer was quoted as replying:

"There isn't a man living who can drink all day alone and spend more than $10. I'm a loner, see? I've got my little room on the Bowery. I lock myself in with my half gallon of wine and I go on a week's bender. Now and then I eat a can of beef soup. Now and then I bum a day's work to get money for the booze.

"There came a day in my life when I knew what I was doing, but I was no longer capable of doing what was right. Maybe you don't know what I mean. Or what it does to a man who starts to drink. It has nothing to do with morals. It has to do with certain tensions, like some awful disease, and these tensions come and you say—'the hell with life. The hell with hope. The hell with all meaning.' "

Salyer said he once was married, with children. But he turned to the Bowery when he came out of the Army after World War II.

"It's the only place in the world where they're really tolerant of the drunk," he continued. "But I've been in jail here.

"They've tried to straighten me out. But I don't want to be straightened out. I'm not the typical alcoholic, not the compulsive alcoholic, who wants to snap out of it. He lives through hell. So does the compulsive fighting to stay off the stuff. I'm the recreational alcoholic, see? I like to drink because there's nothing else in life but the booze.

"We're all like that on the Bowery, lost and no one will find us. We don't have the will to struggle for comfort. We don't want love. We don't ask for money. We don't complain against fate. We don't even hope for salvation. We only seek oblivion so that we can forget all the things we don't even remember.

"Just see that I have a few bucks for the wine, eh? Spend that $40,000 on somebody who can really use it."

RULES FOR STAMPING OUT DELINQUENCY

Convinced that juvenile delinquency can be stamped out, Evangelist Billy Graham revealed in his broadcast on the night of August the 5th that the great percentage of persons who have come forward to make decisions for Christ at his crusades are between the ages of 16 and 21.

Some 19,000 persons in Madison Square Garden that night heard him offer parents six suggestions on how to curb juvenile delinquency. They were:

1. Take time out with your children."
2. "Set your children a good example."
3. "Give your children ideals for living."
4. "Have a lot of activities planned for your children."
5. "Discipline your children."
6. "Teach your children about God."

Dr. Graham, in announcing that he would devote the week of August 11 to teen-agers, said, "If the Communist can fill a stadium with young folks, I don't see why we can't fill the garden for a week with young people."

He laid the blame on parents, churches, movies, television and lewd literature for the way "that some of our young teen-agers have gone wild." He stated that many teen-agers in America are troubled by the sex urge and declared, "Many movies have featured sex, sin and alcohol." Millions of teen-agers see hundreds of acts of violence on the TV screens weekly. They can buy lurid, lewd sex literature on almost any newsstand and their minds have become saturated with the seamy side of life.

If more attention were given by parents across America to following the six rules laid down by Dr. Graham, there is no doubt but that juvenile delinquency would decline. The Bible says, "Train up a child in the way he should go and when he is old he will not depart from it." With more of the right kind of training and proper parental example we would not have so many tragic stories such as the one in the opposite column. Children need to be taught about God, and if it isn't done in the home, the efforts to do it elsewhere will be tremendously weakened in their effect.

A STARTLING QUOTE

The great historian, Arnold J. Toynbee, in his book, *"Civilization on Trial,"* 1949, on page 205, lays it down that "alcoholism and race consciousness are two conspicuous sources of danger to Western civilization. A mixture of atheism, materialism, socialism and alcoholism has been the cause of the decline and decay of nineteen of the twentyone civilizations."

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BACK TO SCHOOL

During this month a great army will be on the march, an army that will ultimately take over our banks, our legislative halls, our courts of justice, our industrial plants, our commercial institutions, our transportation systems, our hospitals, our schools, our colleges, our universities, our churches and places of worship and all other phases of life. The total of all that is America will yield to this advancing army and nothing can nor would we want to stop its advance. It is the army of our youth, some forty-one million strong, which this month, has returned to our halls of learning from the elementary school to the university.

It has been estimated that about 25 per cent of our population are today enrolled in our schools, and at a cost of approximately fifteen and one half billions of dollars. It is also estimated that over one and one half million persons are employed in imparting instruction to them or in doing supervisory or administrative work.

The kind of instruction imparted to these youth will in a large measure determine what America tomorrow will be. We have reason to be thankful that most of our teachers are of high moral character and the kind of persons to whom we can safely commit our children for training and instruction. Many of them are deeply consecrated Christians and are totally dedicated to their task. There are exceptions, of course, but by and large, the teachers across our land are a fine lot and are rendering a great service to the nation. Not a few are the children who receive far better instruction and have set before them a much nobler example and higher moral standard by their teachers than by their parents at home.

This is a time when these teachers and the many youths they are instructing ought to have our special prayers. Pastors will do well to remember them and their work in both public and private prayer, not only now at the beginning of the term, but throughout the school year. Thank God for our consecrated teachers and for the privilege that is afforded our youth to receive an education that they may be fitted for good citizenship.

A NEW BOOK BY DR. R. H. MARTIN

Dr. R. H. Martin, President Emeritus of the National Reform Association, who celebrates his 85th birthday on the 14th of September, and who retired from his duties in the office of the Association nearly two years ago, has not been sitting idle since that time. He has been quite active in research and busy with his pen and has come forth with another book which is expected to be off the press about the middle of September. The title of this, his latest production, is, "The Fourth R In American Education."

The book contains about one hundred pages and can be read in a single evening. It is comprised of eleven chapters, the tenth of which is printed in full in this issue of the *Christian Statesman.* The scope of the book is indicated in the chapter headings as follows: I. An Overall Picture of American Education; II. The Fourth R and Morals and Crime; III. The Fourth R and the Founding Fathers; IV. The Fourth R and the Judiciary; V. The Fourth R Minus Sectarianism; VI. The Fourth R and Neutrality; VII. The Fourth R and Charater Education; VIII. The Bible and Public Education; IX. The Fourth R and Public Welfare; X. The Fourth R and the New World; XI. The Practicability of the Fourth R in Education.

Many readers of the Christian Statesman, especially educators and teachers will want a copy of this book. It may be obtained from the National Reform Association, 209 Ninth St., at the rate of $2.00 per copy.

CRUSADE AGAINST LIQUOR ADVERTISING GAINING MOMENTUM

The months of July and August are usually considered the slow months around the office of the National Reform Association, not that there isn't plenty of work done during these months, but in comparison with the rest of the year, these are the months when the work usually lightens somewhat.

This year, however, the summer months have been anything but slow. Never have we been flooded with a heavier tide of incoming mail than has been coming in over the past six or eight weeks. Most of this mail consists of requests for protest and commendatory stickers to be used in participating in the Crusade Against Liquor Advertising.

The following letter is typical of the hundreds of letters we have been receiving in recent weeks:

Dear Sir: Will you please send me one hundred sheets of the liquor "protest" stickers at $1.75, and twenty-five sheets of the "commendatory" stickers for the editors and publishers of the no liquor ads policy at 60¢. And also five report cards at .05¢

Thank you so much, and how we thank God for those of you who are fighting this terrible menace of liquor advertising and liquor selling. And we pray

hat in this way we might join hands in striking out his tragic evil here in America. May God bless ou and help you.

Sincerely yours,
Mrs. R. T. B.
Corpus Christi, Texas

Processing this inflow of mail and filling the orlers has almost snowed us under. Three large runs f stickers have been printed in the past three weeks nd an order for another printing was placed today, August 22. Our supplies become exhausted almost efore the ink is dry. Of course this makes us very appy, for it indicates that the Crusade is being supported by many active participants, that many peole are thoroughly disgusted with liquor advertising nd are willing to take active part in doing somehing about it.

It is our hope that this Crusade will continue to row like an atomic cloud until thousands upon thouands will be participating, not only once or twice, ut again and again. There must be at least forty illion adult persons in America who do not like iquor advertising, perhaps far more than that numer. Suppose each person opposed were to register ust one protest, what a tremendous impact it would nake. And then if they were to repeat again and gain, it would be like the plagues of Egypt to the iquor advertisers.

If the requests for stickers keep coming, we may ave to secure additional help to handle the packging and mailing, and that we will be glad to do.

All of this indicates that the Crusade Against Liquor Advertising is on the march. If you have not participated, now is the time to act. If you have participated, do it again and again. Many publications have carried our releases about the Crusade. It is this publicity that is producing the volume of requests for stickers. You can help with this publicizing. If your church publication has not carried information about the Crusade, write the editor and urge him to do so, and then write to The National Reform Association, 209 Ninth St., Pittsburgh 22, Pa., giving us the editor's name and address and the name of the publication he edits so that we can send him the necessary information.

A considerable number of requests for stickers come from persons who have learned about the Crusade from friends simply by word of mouth. You can help in this way also.

We have long felt that once this Crusade began moving nothing would be able to stop it, that it would spread and grow like an avalanche. To help speed this growth we are calling upon temperance workers, organizations, Bible classes, churches, pastors, members, and all who are concerned to help by participating themselves, soliciting the participation of others and by giving all possible publicity concerning the Crusade. There is a sound of moving in the mulberry trees. Help keep this sound growing in frequency and intensity. Liquor advertising must be stopped and we are out to help stop it. It must be stopped if America is to be saved from the collapse which alcoholism brings upon nations.

WINE IN THE NEW TESTAMENT

One should always understand that, whereas the Old Testament was a covenant of water, of washings, of external things, the New Testament is a covenant of redeeming blood, of life more abundant, a thing of the spirit. When one studies the writings in the New Testament in the light of this knowledge, one can understand better the use of the word wine.

It is inconceivable that Christ's first miracle after his reception of the Holy Spirit at the time of his baptism would have been to make a fermented beverage containing alcohol, ever the enemy of the Holy Spirit. We must conclude that Jesus did turn water into "good wine" (John 2:10). Lyman Abbot said, "Fermented wine was the least common of all wines in Biblical times. New wines were wholly without alcohol and were easily preserved in this condition for several months . . . by boiling the process of fermentation was prevented. These mixed with water constituted the most common drink of the land." Here we have Jesus offering the "fruit of the vine," the freshly pressed grape juice, the "good wine." Dieticians today tell us that grape juice is one of our most life-giving foods. It diminishes uric acid, reduces acidity, decreases intestinal fermentation and stimulates hepatic function; while alcohol in any beverage from beer and wine to whiskey and vodka is the promoter of disease and death.

One of the most mis-translated words in the New Testament is the Greek word nepho. In I Peter 4:7, 5:8 and 1:3 the words nepho, nepsate and nephontes are translated "sober." Many scholars think that the King James version evades the exact meaning of the word, that "abstain from wine" (meaning fermented wine) is the proper meaning.

Moderationists frequently quote Ephesians 5:18, "Be not drunk with wine wherein is excess." But scholars tell us that the Greek word, asotia, here translated "excess," contains not quantitative idea. It means "profligacy" as Moffat and Goodspeed agree or "debauchery." The adverbial form asostos is used to describe the Prodigal Son (Luke 15:13) and King James version translates it "riotus."

What shall we say of Paul's advice to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake. . . "? Here the word is oino which can mean either fresh or fermented grape juice. These words have been the excuse for much drinking. I Timothy 5:23, read in conjunction with II Timothy 1:5 showing the upbringing of Timothy, lead many students of the Bible to believe that Paul was advising Timothy to drink grape juice mixed with water and no longer water (only). Could Paul

have advised his most promising young preacher to use fermented wine which for centuries was forbidden to prophet and priest? If so, he would have contradicted advice he gave on other occasions as in I Timothy 3:3. If he did so advise he was deceived as to the nature of alcohol as are many church members today, some even using fermented wine to celebrate Communion, that Last Supper when Jesus took "the cup" . . . "fruit of the vine." Alcohol is the product of the yeast germ, of fermentation, of decay. To insist on its use in memory of a time, even in the bread used at this Last Supper, is hard to understand. Members of A.A., who are just one drink away from their former state, are thereby barred from taking Communion where fermented wine is used. Other Christians feel themselves barred by the spirit of Christ from the use of alcoholice beverages at any time. Jesus said of this Communion wine, 'This is my blood." Blood is life-giving; alcoholic wines are death-dealing.

—*The Minnesota White Ribbon*

THE FOURTH R AND THE NEW WORLD

(*Continued from Page* 1)

down in morals, the increase in crime; at the situation in the world at large between nation and nation, race and race. Two world wars within the past half century and a Third World War threatening!

Louis S. Strauss, chairman of the Atomic Energy Commission, recently raised this question: *"Can man live with his inventions or must he perish because of them?"*

Science has not solved our moral problems. Rather it has increased and complicated them. Nor can it solve them. Our problems today are not scientific. They are *human.*

Science has placed the powers of nature in men's hands—tremendous powers. These powers can be used either for good or evil purposes. Science has provided us with nothing to guarantee these powers will be used only for good purposes. Their use depends on the character of the men in whose hands is the power.

Long ago Alfred the Great said: *"Power is never a good except he who has it is good."* Power in the hands of a good man will be used for good purposes. The new power science has given to man greatly multiplies his power for doing good. But it likewise multiplies the power of a bad man to do evil. This is true both of individual men and of men grouped together in the society of nations. To science we owe the development of weapons of warfare capable of blotting out the human race. The destructive power of atomic bombs dropped on Hiroshima and Nagasaki in the Japanese War astonished the world. But the atomic and hydrogen bombs now available for use in another world war are far and way beyond the destructiveness of those used in the Japanese War.

The supreme need of the world today (and this includes America) is the development of men of moral charcter—not merely men educated and learned in science and scientific techniques but upright, virtuous, humanity-loving and God-fearing men who will use these forces of nature in building a world of righteousness and brotherhood.

In the past century we have depended largely on scientific knowledge and the mastery of scientific techniques to save civilization. For the next hundred years we should concentrate on the building of moral character, the development of man's moral and spiritual powers and the use these powers have put in man's hands to be used constructively in building a civilization founded upon justice, mercy, and brotherhood.

Here is where education comes in. It is essential in laying the foundation for such a world. But not all education will do this—only an education whose objective is the building of moral character. Education that leaves God and His moral laws out will only add to the peril. Some one has said: "There is nothing worse than a devil but an educated devil." Education multiplies his power. Of course, ignorance is bad especially in our democracy. We cannot put the ballot into the hands of millions of illiterate persons without endangering our future, but there is something more dangerous—placing the nation's future in the hands of educated devils. Justice Jackson of the U. S. Supreme Court has said: "It is one of the paradoxes of our times that society needs to fear . . . . . *only the educated man.*" Another has said that we need to be reminded, "It is not the ignorant primitive people who terrorize the world today but the most educationally advanced people who have made education the road to power without bringing that power under ethical control."

Our problem and that of the world today is to use these powers of science and their inventions for the betterment of mankind rather than the destruction of what man has created through the centuries. What we will do with this power is based on values and there are no values so high as those found in religion. This is the challenge to education.

"At last, in our feeble hands, is entrusted,
Almost, at least, the universe of hidden might,
The mind of man has grasped the secrets of the gods,
Mysterious powers of darkness and of light.
"Ours is the greater challenge than man's e'er known,
The conquest of ourselves, of greed, and fear and hate
To build a world of human values most like God's,
In wisdom, love and justice, e'er 'tis too late."

II. The Rise, Growth and Extension of an organized, Godless Communism bent on the subjugation of the entire world, centering in and dominated by an absolute Authority at the Kremlin.

This is a phenomenon of the past century comparable with science in its impact on world civilization. The American people are well informed with reference to the character and objectives of Communism. Little needs to be said about it here. However, to awaken the people to its peril, its basic principles should be emphasized. They are the very antithesis of the principles in which we Americans believe, and on which we have built this nation.

We believe in God and the moral laws God has given for the government of men and nations, and endeavor to live in accordance with these laws. The Communists believe in no God and no religion. They are anti-God and anti-religious, and own no authority above the state.

We emphasize the individual—his rights and liberties and welfare, and that governments were instituted to secure for the individual his rights and to promote his welfare. The Communists make little of the individual and magnify the all-powerful state, to which the individual is absolutely subservient.

They look on religion, and in particular the Christian religion, as the enemy of the state, while we regard religion, and especially the Christian religion, as the foundation upon which this nation was established and which has given it strength and stability.

Karl Marx, the great Apostle of Russian Communism, said:

"The democratic conception of man is false because it is Christian. The democratic conception holds that man has a value as a Sovereign being. This is the illusion, the dream, the postulate of Christianity."

The same philosophy of life and government that produced Marx, Stalin, and their Russian successors produced Hitler in Germany. He said:

"To the Christian doctrine of the infinite significance of the individual human soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being."

The Germans were once a Christian people. How was the change to a Godless philosophy of life and government brought about so suddenly? By Germany's schools. The great Bismark, the Iron Chancellor of Germany, at an earlier date pointed the way. He said:

"What you want in the life of a nation, first put in the schools of the nation."

Germany excluded God and religion from its schools and to fill up the vacuum, brought Hitler and his anti-religion in, and taught its youth to give to Hitler the reverence, loyalty and obedience formerly given God. Following is a statement from the German Youth Movement:

"Adolf Hitler is the visible personal expression of what in youth was represented as God."

The children in the German schools were given this prayer with which to open each school day:

"Fold your hands and bow your head
Think of Hitler ever
It is he who gives you bread
From all evil doth deliver."

The Russian leaders with the same philosophy are using their schools to win their youth to Communism and not only their youth but those of other countries, requiring of them the same loyalty and devotion that the followers of Christianity are asked to give to God. We need to be reminded that in every country the Communists have conquered, the first step has been the conquest of the student mind. Christianity, on the authority of Communist leaders, is Communism's greatest enemy. It is likewise America's greatest strength in opposing this enemy. Frederick Harris Brown, Chaplain of the United States Senate declares:

"Everything that makes America invincible in the global struggle is rooted in God and comes from God." This, above all other times, is the time to teach "the invincible" to American youth in our schools.

"In these days of World conflict between the free and slave world," Thomas E. Dewey, former Governor of New York, is recorded as saying, "it is more vital than ever before that our children grow up with a sense of reverence and dedication to Almighty God."

If we in America are to maintain our liberty, our freedom and our democracy, we must hold fast to the religion on which our Forefathers established this nation, and this can be done only as our religious faith is given a place of central importance in the education of American youth.

William Penn spoke truly when he said:

"Men must be governed by God or they will be ruled by tyrants."

President Dwight Eisenhower expressed this same truth in the following words:

"Every free government is imbedded soundly in a deeply felt religious faith," and

"Without God there could be no American form of government nor any American way of life."

Both science and Communism call for an increasing emphasis upon the moral and spiritual development of American youth in our schools.

The historian, Arnold Toynbee, says that all past civilizations have fallen when they faced two hostilities at the same time—"the internal disorder" and "the external aggressor." America faces these two hostilities now—the "internal disorder," the breakdown in morals and the increase in crime, and the "external aggressor," a godless Communism. Both demand as never before in our history that the emphasis in the education of our youth be placed upon their moral and spiritual development, thus laying the foundation for meeting these two hostilities.

SEP 30 1957

From the Study Window

DAVID M. CARSON

Head of the Department of Political Science, Geneva College

"IN GOD WE TRUST"

According to a recent television show on the program *Crossroads*, the motto "In God We Trust" was first suggested by a Methodist minister from a small Pennsylvania town. It was during the Civil War, during the dark days after the battle of Bull Run, and Mr. Watkinson believed that the nation should express in some tangible way its faith in God. He carried his proposal to Salmon P. Chase, the Secretary of the Treasury, who ordered the words onto the two-cent piece then being newly minted. The motto had a chequered career, becoming the official motto of the United States only in the Eisenhower administration.

In the 1860's, the suggestion of these words as the motto of the United States was received with a storm of abuse! It was looked on as an insult to the power of the United States, or as a suggestion that the soldiers of the North could not fight bravely without some divine aid. One is reminded of the constitutional convention in 1787, where the motion for prayer was opposed on the grounds that if word of any such desperate measure as asking God's help should leak out to the public, people would be alarmed! What pride there is in the heart of man. Mr. Watkinson, for his suggestion of the motto and his earnest preaching that the help of the nation lay only in God, was invited to leave his congregation and was ostracized by the whole community.

In the 1950's there is, perhaps, a different spirit. Our danger, our insecurity have reminded us of God. So that invocation of God's name has become quite the vogue; far from calling down a storm of abuse, it has apparently become even politically valuable.

This sort of public piety, while better than publi impiety, has still its dangers, as God in His wor frequently reminds us. Isaiah opens his prophec with a denunciation of public worship which wa insincere:

> Bring no more empty offerings
> incense is an abomination unto me; . . .
> Your new moons and your appointed feasts m soul hateth, they are a trouble unto me
> I am weary to bear them.

The same note echoes through the prophets: Jere miah is dismayed with those who say "The Lor liveth," and lie in their public dealings. In bitte irony Amos says:

> Come to Bethel—and transgress
> at Gilgal—multiply transgression

That is, the very worship which they offered to Go only increased their sin.

We say, "In God we trust." For what? For safety But God promises safety only for those who obe his law.

> Seek ye *me*, and ye shall live.

We trust in God for guidance? But guidance come only to those who are willing to walk in God's way not our own.

What does God then require of us? Not just th motto "In God we trust," if that is only a compli ment to Deity, kind but unnecessary. Not just th motto, "In God we trust," if we think of it as magic talisman, which brings us painlessly all w desire. In fact, God requires of us a confession o trust in Him, which we mean—and which mean that we do justice and love mercy and walk humbl in the path God has for us.

I hereby give, devise and bequeath to the NATIONAL REFORM ASSOCIATION (incorporated under the laws of the Commonwealth of Pennsylvania),

FORM OF BEQUEST

the sum of ..... dollars (.....)

(In case a testator wishes to leave some particular asset or piece of property instead of a sum of money he can do so by inserting a clear and sufficient description of it in place of words "the sum of," etc.)